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THE CHURCHES IN ACTION

NEWS LETTER

OF THE

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

AND THE

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

The above-mentioned organisations are not officially responsible for the opinions expressed in this News Letter
Reprint invited. Acknowledgement will be appreciated.

H.-L. Henriod, *General Secretary.*

No. 3 | 2, Rue de Montchoisy, Geneva | October 1933

LIFE AND WORK

A CHRISTIAN WORLD ORDER.

The recent meeting at Novi Sad of the Executive Committee of the Universal Christian Council for Life and Work marked an important stage in the history of the Oecumenical Movement. The discussion and resolution dealing with the situation in Germany are reported on another page. But the point to which I wish to address myself in this article is concerned with the programme of the immediate future.

The question which thoughtful men and women in different countries find themselves more and more driven to ask is this : " Can there be a common basis for the life of the nations ? In the London *Times* a little while ago the question was asked of Europe : " Is Europe capable of organising itself on a common basis ? Or must the nation continue to be a unit which isolates itself as much as it can from its fellows ? " But it surely might be asked just as well of " the world of nations ". The *Times* was very likely thinking immediately of common economic, as well as common political interests, with the Disarmament Conference in view. But it is becoming more and more clear that the deepest need is that of a common spiritual basis. It is pointed out in a very interesting book by Wilhelm Haas *What is European Civilisation* ? (Oxford 1929) that Mediaeval Europe saw the aim of society and the state as a ' unitas ordinis sub Deo ', a unified order under God, which would lead man to his highest end. It is becoming clearer and clearer that somehow or other, though no doubt in a different form from the old, the modern world needs a ' unitas ordinis sub Deo '. And where is it to obtain a conception of that ' unitas ' unless from the Church of Christ ? It is surely true that a Christian world-order, *the* Christian world-order, is ultimately the only one which, from any point of view, is worth working for.

But then comes the problem of finding out what the Christian world-order is, in conditions of modern life — that is, its interpretation in thought and action. Different people are working at it in different parts of the world. But they work as a rule in isolation, not necessarily from other students in their own country or church, but from those in other countries and other churches. Yet it is from the collaboration of thinkers in different countries and communions that the best interpretation will be gained. And I think it is just here that the Stockholm movement, the Universal Christian Council established at Geneva, offers such invaluable help. Some, even of those who are old friends of the movement, have been inclined to regard the special object of Life and Work as primarily that of a research bureau dealing with the concrete details of economic life, and the headquarters as a miniature (very miniature !) edition of the International Labour Bureau for the Churches. No doubt we are right to press public opinion on particular facts such as the Traffic in Opium and, occasionally, to handle some limited and specific labour problem. But I have come myself more and more to believe that the primary task of Life and Work, its Research Department, its Commissions, is just that task of finding out what the Christian

world-order is, in the conditions of modern life — and its interpretation in thought and action. It is a sociological task, and in the largest sense of that word a theological task (theology being the Mistress of the Sciences, and having many departments). And could there be a more interesting, or varied, or challenging task in the world than that ?

The Universal Christian Council for Life and Work, with its headquarters at Geneva, possesses in embryo a quite extraordinary means for the purpose. It has its own staff — and also its theologians, economists, thinkers and men of affairs in different churches and countries. Here is the link between the students of different churches and countries. Here too is the opening for a systematic planning of the work of interpretation of the Christian world-order — and the committing of special tasks to specialists in different countries — with the common conference chamber provided for the discussion of the special studies and the instrument for making the interpretation known. It is the search, in common, for a Christian world-order and its application — the fundamental principles of the Christian life in society that (in my judgment) is the animating principle of Life and Work.

Church and State. In this connexion no small importance attaches to the consideration of the various issues of the relations between the Church and the State today which form the subject of the international study conference in 1934. The questions before the conference have been precisely framed, and will, it is hoped, also be considered in preparatory conferences within different nations. When do the claims of the Church and the claims of the State clash ? or meet ? Is it ever right for a citizen to disobey the State, because of another allegiance which he may owe the Church ? In what, if any, departments has the State, or the Church, an absolute sovereignty ? The question is a very urgent, and very practical question, and one which ought to be faced by a body, such as Life and Work, in which many churches of many nations are represented. The question has been raised in various forms, and sometimes in a very decisive fashion, during the last thirty years : in France (M. Briand), in Russia (the Soviets and Patriarch Tikhon), in Constantinople (the Oecumenical Patriarchate and the Turkish Government in 1923 and 1925), in England (the Prayer Book) and in Italy (the Lateran Treaty). It has been raised in Spain, in Mexico, in Malta, in Czecho-Slovakia and in other countries as well. It is raised in Germany today. It is very clear that the Church, as a spiritual society, must stand for the spiritual basis — and in a special manner for the ' unitas ordinis sub Deo '. If it is to be true to its foundation principles, it must know and make known that its authority admits of no disguise and no denial.

George Cicestr.

THE ADMINISTRATIVE COMMITTEE.

On August 4 and 5 last, the Administrative Committee of Life and Work met for a short session and were joined by Dr. S. Parkes Cadman, the Rev. Henry Smith Leiper and Professor Wilfred Monod. The financial situation was considered and a draft of the budget for 1934 prepared. The composition and possible reconstruction of the Commissions was also reviewed. The activities and plans of the Research Department were approved, as were certain propositions for enlarging the scope of *The Churches in Action*. Special attention was given to the proposed development of a Press Service at Geneva, and to the details of the programme of the Executive Committee at Novi Sad. The Committee received with deep regret the news of the death of Bishop Ihmels, of Germany, a member of the Executive Committee ; and of the resignation, as one of the four Presidents of the movement, of Dr. Kapler, who had retired from his leadership of the German Church.

THE EXECUTIVE COMMITTEE.

The Executive Committee of the Universal Christian Council for Life and Work held its annual meeting at Novi Sad (Yugo-Slavia) from September 9 to 12. This meeting was of special importance in view of the serious international situation. It dealt with the present social and religious tendencies in Europe and America and with the urgent tasks with which the Churches are faced. The meeting was opened with the reading of the Message unanimously adopted by the Stockholm Conference in 1925, and which is regarded as expressing the fundamental principles on which the movement is founded.

The Executive Committee, having received a letter from the temporary governing body of the German Protestant Church, expressing its intention to cooperate in the oecumenical movement, had a long discussion on the situation in Germany, in which many delegates took part. The delegates from the German Protestant Church gave an account of the general position and of certain facts regarding the Church reorganisation. The discussion was frank and friendly and there were various differences of opinion. But grave anxieties were expressed

by the representatives of different churches in Europe and America, in particular with regard to the severe action taken against persons of Jewish origin, and the serious restrictions placed upon freedom of thought and speech in Germany. After prolonged discussion, the Executive Committee resolved to ask the Bishop of Chichester, as their Chairman, and President of the Universal Christian Council, to write a letter to the temporary governing body in order to bring before the German Protestant Church the distress and anxiety which these disabilities caused to the members of the committee and to the churches which they represent.

IMPRESSIONS OF THE NOVI SAD MEETING.

For the Western members forming the majority of the Executive Committee, the experience of meeting for the first time in the Balkans and as guests of the Orthodox Church, was unique. The meeting, thanks to the gracious and generous hospitality of Bishop Irenaeus and his fellow-townsmen in Novi Sad, was in an ideal setting. Because such questions as came before the session were concerned mainly with Western European problems, it formed, so to speak, neutral ground for objective and fair-minded discussion. But the significance of such a meeting was not confined to its having a peculiarly good setting for such discussion. The very fact that this committee of the Council, which represents the most practical advance towards unity yet attempted in an official way by the Churches, was meeting under the auspices of the Orthodox Church, symbolized as nothing else could the progress which has been made in understanding and fellowship.

The cynical disdain of international conferences which is now so common would not have been possible to anyone observing this gathering of churchmen from many lands and many communions. The consciousness that the world is too strong for a divided Church was in all minds. And yet the deep concern of all was : how can that degree of unity already attained be preserved in the face of the recent revolutionary changes in German Church life and organization ? In spite of the fact that many other issues were before the committee, this one was easily paramount in the minds of all and occupied a major portion of the time given to business sessions.

Before speaking of the outcome of these deliberations, one must call attention to other aspects of the record made. The finance committee was able to report that the year had been completed without deficit on current operations and that if the exchange rate had not fallen during the year, the deficit carried over from 1932 would have been wiped out. All the sections of the Council had paid at least as much as they had promised and some had increased their contributions. The working out of the plan by which the administrative direction of the Council has been combined with that of the World Alliance was revealed as most satisfactory ; likewise the consequences of merging the youth commissions of the two movements. The Research Department had to report highly gratifying cooperation from experts in many lands, particularly in the study of unemployment and the relations of the Christian way of life to the modern political philosophies — democracy, fascism, socialism and communism. The future of the work in all its aspects was carefully considered and plans adopted for further cooperation with the other oecumenical movements, with which the Stockholm executives have been in increasingly intimate contact.

For these matters, as well as for the highly delicate and difficult matter of relations with German Christianity, it was providential that the majority of those who took part in the sessions were old friends accustomed to work together. It was likewise providential that the Chairman, the Bishop of Chichester, is a man of great gifts and wide experience in difficult and important negotiations. Without the friendly atmosphere, the peaceful neutral setting and able leadership, there might have been the will to understand, but the way might not have been found. As it was, the depth of the emotions stirred by the revolution in German life — ecclesiastical as well as political and social — made it appear at times impossible to find a way to further fellowship. There were times when almost all present felt that the parting of the ways had come. Yet the criticism, which was outspoken, had the quality which Jesus commended : there was appreciation of the flowers before condemnation of the weeds. And there was self-criticism as well as friendly criticism of others. Yet not one harsh word was spoken. Not once was any voice raised in controversy. Never did the smiles of natural and spontaneous affection fade from the faces of those who faced each other from opposite sides of the grave questions at issue. Deeper than any difference lay the conviction that God had some mission for this Committee to perform for a divided and hostile world. More powerful than racial or national or theological divergencies was the unifying force of the common loyalty that all affirmed to the God and Father of our one Lord and Saviour Jesus Christ.

The attempts made to find a statement which would truly represent the mind of the Committee were many. But they were progressive and evolutionary. Thanks finally to the patience, insight and gifts of crystal-clear expression

possessed by the Chairman, there was developed a plan of action which won, in the main, unanimous approval and was dissented from in only one particular by one member of the Committee. It may not be time to estimate the importance of this achievement. But when one studies all its implications, it does not seem too much to say that it marks a turning point in European Church relationships which may prove epoch-making. It means that despite deep concern and many misgivings concerning the trend of Church life and policy in Germany, despite outspoken criticism of certain features of that trend, while reaffirming the basic principles of the Movement, the policy of a united study of the task of the Churches in relation to these principles has been deliberately chosen by a responsible body of a highly international and interconfessional character. It paves the way to an interpretation of the German situation not merely from the outside but from the inside — not by hostile, but by friendly critics, not in the spirit of censoriousness, but in the spirit of those who recognize the shortcomings of all Churches in every land and who seek together to learn more of the will of God for His world-wide family.

H. S. Leiper.

THE CHURCH AND THE PROBLEM OF THE STATE.

The problem of the State came up repeatedly at the last oecumenical study conference, at Rengsdorf, in the discussion on the Church and social order. As a result of further studies and of the deliberations of the Executive Committee, it has been decided to concentrate the work of the immediate future on the question of the Church and the State of today, which in any event will form the subject of the oecumenical study conference next April. What is the nature of the authority of the State, and in what does its particular foundation consist, from the Christian point of view ? Where are the limitations of this authority to be found in its relation to the individual, world order and the Church ? These are outstanding questions for Christians to consider today. As rarely before, a clear answer to these questions is a matter of urgent necessity for the work of each church, and in particular it is an indispensable pre-condition for fruitful cooperation on the part of the churches in oecumenical thought and action as regards the great questions of the day.

This whole study will of necessity have to take into account the two main conceptions of the authority of the State (which are at present in conflict in various forms) and which for simplification have often been called the democratic-liberal conception and the authoritarian conception. For the critical investigation of the philosophical doctrines and also for the discussion of the specifically Christian doctrines of the authority of the State, the conceptions of force and law, of man and history, would naturally form critical standards of judgment. In close connection with the oecumenical study conference, a smaller theological study conference will take up the question of the relationship between the Kingdom of God and history from the viewpoint of social ethics, a thorough clarification of this basic theological problem being of fundamental importance for a deeper understanding of the peculiar Christian conception of the State, and also for Christian social ethics in general.

We realise that this undertaking will make demands upon all our forces. A number of churches affiliated to the Universal Christian Council have promised to undertake national preparatory work with a view to the clarification of this question. We are aware that the vital forces of the Churches of the Universal Christian Council have in recent years continuously grappled with this question. We call on all these forces and groups, — theologians as well as laymen, — to join in this common effort and give their contributions to this truly oecumenical task.

* * *

The particular mention of the above questions and tasks in no way implies that less attention will be given to problems already embarked upon or only indicated here in passing. On the contrary, the Research Commission and the Research Department have been charged by the Executive Committee with the building up of permanent oecumenical study groups, which would approach these important questions from various directions. Thus research groups are in process of formation for dealing with the questions implied in Natural Law and the order of creation, and with the social ethical implications of the Christian doctrine of man. Research groups are also anticipated in which a critical study will be made on the aims and methodology of Christian social ethics, the findings of which will widely influence the work of the other research groups. In addition, other oecumenical research groups will approach the question of a restatement of the Christian philosophy of work and vocation. Similarly, studies on family ethics and on the Christian conception of property will be continued through such research groups. It is also proposed to create, in collaboration with some other Chris-

tian organisations, a special study group on social pedagogy.

* * *

For all this study and research, the recently published *Kirche, Bekenntnis und Sozialethos** provides ample discussion material. In the very instructive papers on the social teaching of the early Church, the Orthodox Churches, Old Catholicism, Lutheranism, Calvinism and Anglicanism, written by well known experts, not only are the characteristic attitudes of those great Christian confessions set forth, but also the appropriate starting points for a critical discussion of these various views are indicated. This oecumenical exchange of opinion, — the authors met for a study conference to discuss their papers, — sheds new light on many problems and makes the book of real value not only for scientific study, but for individual Christian thinking and action, as well as for church educational work.

* * *

The Information Service of the Research Department has been developed as already indicated. The results of the studies on the Churches and fee-charging employment agencies have been summarised in a special report which may be obtained from the Research Department[1]. A full report on the Orthodox Study Conference of Bucarest has also been published and goes in a detailed manner into the present questions and tasks as regards collaboration with the Orthodox Churches[2]. One of the next reports will give a systematic survey of such recent literature on the problem of the State as comes specially within the province of the research work of the oecumenical movement.

* To be obtained direct from the Research Dept. or through the book-sellers (orders to Furche-Verlag, Berlin NW 7). Subscription price : 3 frs. ; retail price : 3.75 frs.

WORLD ALLIANCE

THE ALLIANCE AT SOFIA.

There can be no question of the importance of the meetings held in Novi Sad and Sofia. Those who were present and took part in the proceedings will never forget their feeling of responsibility in face of the almost superhuman tasks imposed upon them. In a world disillusioned and sorely tried by economic and social distress, and where practically all forms of democratic government have broken down, the representatives of the Christian churches asked themselves this question : " Can religion do what all other human agencies have failed to do ? " and " Can the Church and church people be aroused to a sense of their responsibility ? " These meetings answered both questions in the affirmative. The future alone can tell how far the decisions arrived at will be effective, but it is altogether possible that the efforts put forth in 1933 may mark a new era in the history of the Church.

At Sofia the three major problems discussed were : Disarmament, the question of minorities, and the question of race and racial justice.

On the question of disarmament, the decision taken was not only emphatically in favour of immediate reduction in the present status of armaments among the nations. It demanded also the abolition of all those weapons that are useful only for aggressive purposes, and, further, the establishment of an International Board of Control to see that the agreements made are carried out. The churches must realize their responsibility in this matter. The issue cannot be averted. If the present appalling condition is allowed to continue, nothing but ruin can come to the human race. The issue is : Disarm now, or rearm in preparation for a greater war than humanity has ever before known !

The World Alliance for International Friendship not only passed a resolution on disarmament, but it appointed a committee to present it officially before the Disarmament Conference, and then planned to carry the fight for a warless world through disarmament into every country through the councils of the Alliance.

The second problem under discussion was the question of minorities. This vexed problem is one that no international group or legislative body can avoid. It is as old as the history of human society. The Alliance has been dealing with it for years. Now it has set up a Commission and adopted a constitution and method of procedure by which this question will be dealt with in an orderly and continuous way. It was voted that a larger appropriation be provided for the work of the commission so that it can publish from time to time its findings. It is not the purpose of the Alliance to prejudge the questions involved in the study of this subject, but to collect such information and gain such experience as will be able to help in bringing about a settlement wherever and

[1] „ Die Kirchen und die Arbeitsvermittlung ", August 1933, Geneva.

[2] „ Bericht über die Balkankonferenz der Orthodoxen Kirchen ", „ Rapport de la Conférence régionale balkanique sociale et internationale ", June 1933, Geneva. 0.50 frs.

whenever the question becomes acute and a clash between minority and majority groups is threatened.

The third great problem that was discussed is that of race. Both the meeting at Novi Sad and the Alliance meeting at Sofia reaffirmed as a fundamental principle that the Gospel of Jesus Christ is founded on the conception of the universal brotherhood of man, and the equality of all races before God. The Jewish question, the treatment of coloured races by the white race, all of these questions were in mind, and together the members of the churches represented confessed their sins against their brothers of other races. Any religion based upon inequality of status which permits one race to be put in an inferior position, is contrary to the spirit of all religion. By the very logic of the Gospel, churches everywhere must protest against the unreasoned and brutal anti-Semitism such as has manifested itself in Germany in these later days.

Although the times are difficult, and the questions discussed were highly controversial, both meetings were marked by a spirit of real friendship and brotherly consideration, and it was in this spirit that the decisions were taken. With a new hopefulness founded in confidence and trust in each other the delegates parted, each determined to make effective in his own country and among his own people the resolutions passed.

HENRY A. ATKINSON.

SOFIA DECISIONS.

Because of financial reasons the meeting of the Management Committee was replaced this year by a meeting of the Executive Committee, which took place in Bulgaria from September 15th to 20th. Representatives of the Councils in the Balkans and neighbouring countries and members of the Minority Commission were also present.

The Bulgarian Council, the Church, State and Municipal authorities were most hospitable to this representative gathering of the Alliance: a solemn and beautiful service was held in the Alexander Newsky Church and a delightful excursion took place in the mountains at Tchamkury, as well as several dinners and receptions. His Majesty the King received the whole committee in audience and expressed in warm terms his faith in the rapprochement of the peoples through the joint action of the Christian Churches. A public meeting in the largest hall of Sofia gave an opportunity to an impressive list of speakers to address the crowded house on the aim and task of the World Alliance.

Important decisions were taken as to closer cooperation with the Universal Christian Council for Life and Work and in investigating common study and action with such bodies as Faith and Order, the International Missionary Council, and International Youth Christian Organisations. Plans were made for the Alliance to share in the International Christian Press and Information service recently established in Geneva and in such action as can better interpret the work of the League of Nations and the International Labour Organisation.

An appeal was addressed to the League of Nations in favour of the Assyrian Christians in Irak, another appeal to the Churches for energetic action with their respective governments on the occasion of the reassembling of the Conference on Limitation and Reduction of Armaments. (see below). The Committee established the basis and methods of work of its minority commission and adopted unanimously a resolution on racial minorities (see p. 8).

Prof. Zankoff, secretary of the Bulgarian Council was asked to serve for a period of three years as Secretary for the Orthodox countries and Dr. N. Zernoff invited to become one of the four regional secretaries of the Joint Youth Commission of the World Alliance and Life and Work Movement. A plan was established to increase the contribution of the National Councils so as to help meet the financial requirements of the Alliance hampered by the fall of income incurred through the disturbed exchanges.

Finally several sessions were devoted to the next meeting of the International Council and its programme, which is to be held (if possible in cooperation with the meeting of the Universal Christian Council for Life and Work) in Budapest in August 1934.

THE DISARMAMENT CONFERENCE.

Message from the Executive to the National Councils September 1933.

I. The Executive has received from the General-Secretary at Geneva a statement showing the proceedings of the Conference on Disarmament at Geneva up to the present date. It is a valuable document as it brings into prominence the progress that has been made towards agreement on many important points. At a time when people are declaring that the Conference has failed and that there is nothing left to the nations but to fall back upon the old competition in armaments and the old struggle for military supremacy, those who believe in a higher destiny for mankind than recurrent epochs of mutual slaughter must not lose courage at what appears at first to be a defeat.

EKKLESIA

A Collection of Self-Presentations from the Christian Churches

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Surveys on Church Life of Today,

edited by Friedrich Siegmund-Schultze.

Not so long ago, a knowledge of churches of other countries formed a branch of theological science only dealt with by specialists. Today it is a practical necessity. Collaboration between the Christian Churches of the world has become an actual fact, inevitably requiring that the representatives who work together should be well informed with regard to the life of each-other's churches. The leaders of the churches cannot take the decisions imposed upon them by their office if they do not understand the nature of the churches with whom their decisions are concerned. Moreover, all who work for friendship between the churches must have a knowledge of the structure of the churches whose purpose they serve. Thus, from the outset, this work calls for a comprehensive survey of the character of the Christian Churches to day.

The branches of theology dealing with church history, dogma, liturgy and order have paved the way very thoroughly for this work. But for œcumenical purposes, it is not so much a matter of knowledge of past events, or of a mere presentation of the creeds of these churches (which is being very satisfactorily dealt with in the *Corpus Confessionum*), but rather of the multiformity of church life in the various countries, and of their concrete structure, with which the practical work of the œcumenical movement is concerned. In intercourse among the churches, it has proved unsuitable for these presentations to come from scholars who are foreign to the country in question and who would present its church life in a foreign light. It has proved much more valuable that each case should be stated by selected writers from within the various countries and churches in such a manner as will reflect the feeling and thought of these churches. Not only the outward life, but the exact type of piety characteristic of the church in question would be revealed. The survey of churches that we need must be kept free from all the reproaches to which the rather onesided treatments given in treatises on church life and experience are exposed, namely, that the characteristic features of the church in question have been reproduced in a misunderstood or distorted form. In a survey on church life that is to

be of service to the œcumenical movement the collaborators of the movement in the countries and churches concerned must be responsible for the presentation of each individual point of view.

Such a collection of self-representations by the Christian Churches is a task that began with the œcumenical movement. When the frontiers were closed during the War, we were led to bear witness to our belief in the *Communio Sanctorum* through reports on church life in France, England, America and other countries, and we undertook, in *Die Eiche*, to give comprehensive surveys on the different countries. In 1917 and 1918, therefore, two volumes were produced, on the Swedish and Norwegian Churches, to which ecclesiastical and theological leaders in these countries contributed. Soon after the War, we undertook to carry on these surveys on church life of today on a large scale, and, under the motto of " One Holy Universal Christian Church ", we began a collection of self-presentations of the Protestant Churches. As a first volume, a study of the Protestant Church of the Netherlands was published, in which ten leaders of Dutch Protestantism collaborated.

All these volumes on present day church life were well received and soon out of print. We have unfortunately been prevented by the inflation from continuing the series. Although we had already made extensive arrangements for further publication, and although we had valuable support both at home and abroad for the continuation of the scheme, we had to delay further activity. But now, the publishing firm of Leopold Klotz (Gotha), whose signature is appended to this prospectus, and who, as is well known, has served the œcumenical movement for many years, has announced its willingness to undertake the publication, provided that there is evidence at the outset of the necessary interest within the œcumenical movement. Very happily for us, the Theologians' Commission of the Universal Christian Council for Life and Work resolved, at its meeting at Geneva in August 1932, to support this undertaking. The Universal Christian Council itself has agreed to the proposal that an invitation should be sent to interested people within the movement to support this important scheme for intercourse between the churches. We venture also to call on all who are interested in œcumenical matters, and who recognise the importance of the scheme, to assist us in the accomplishment of our task by subscribing to the whole work.

The subscription price for signatures of sixteen pages in large octavo format is only 50 Pfennig - 70 Pfennig if the parts are bought separately.

The work will appear in about fifty single booklets, averaging from eight to ten signatures in bulk, which will later be issued in twelve volumes.

The production is already far enough advanced for the whole work to be completed within four or five years.

The following are the individual surveys :

Vol. I : *Countries of the British Empire.*

1. The Church of England (by G.K.A. Bell, D.D. Bishop of Chichester).

2. The British Free Churches.
3. The Protestant Churches in Scotland.
4. The Protestant Churches in other British countries.

Vol. II. : *The Scandinavian Countries.*

5. The Protestant Church in Sweden.
6. The Protestant Church in Norway.
7. The Protestant Church in Denmark.
8. The Protestant Church in Finland.

Vol. III : *The Countries of Central Europe.*

9. The Protestant Churches of the Netherlands.
10. The Protestant Church Life of Germany, including Danzig, Memel and Luxembourg.
11. The Protestant Churches of Switzerland.

Vol. IV : *The Countries of North Eastern Europe.*

12. The Protestant Church in Estonia.
13. The Protestant Church in Latvia.
14. The Protestant Church in Lithuania.
15. The Protestant Church in Poland.
16. The Protestant Church in Russia.

Vol. V : *The Countries of South Eastern Europe.*

17. The Churches of Czecho-Slovakia.
18. The Church Life of Austria.
19. The Protestant Churches of Hungary.
20. The Protestant Church in the Balkans.

Vol. VI : *The Latin Countries.*

21. The Protestant Churches of France.
22. The Protestant Churches of Belgium.
23. The Protestant Churches of Italy.
24. The Protestant Churches of Spain.
25. The Protestant Churches of Portugal.

Vol. VII : *America.*

26. The Church Life of the United States.
27. The Protestant Churches in Canada.
28. Protestant Church Life in Central and South America.

Vol. VIII : *Africa.*

29. The Protestant Churches in South Africa.
30. Church and Mission Field in Central Africa.
31. Protestant Church Life in Northern Africa.

Vol. IX : *Asia and Australia.*

32. Protestant Church Life in Syria and Palestine.
33. The Protestant Churches of India.
34. The Church and the Mission Field in Burma, Siam, Indo-China and Oceania.
35. The Protestant Churches of the Far East.
36. The Protestant Churches of Australia.

Vol. X : *The Orthodox Church in the Balkans and Asia Minor.*

37. The Orthodox Patriarchates of Constantinople, Alexandria, Antioch, Jerusalem and Cyprus.
38. The Autocephalous Church of Greece.
39. The Autocephalous Church of Bulgaria.
40. The Autocephalous Church of Jugo-Slavia.
41. The Autocephalous Church of Roumania.
42. The Church of Albania.

Vol. XI : *The Orthodox Church in Eastern Europe.*

43. The Orthodox Church in Russia.
44. The Orthodox Church in the Russian Border States and in Diaspora.

Vol. XII : *The Old Catholic Church and other Orthodox Churches.*

45. The Old Catholic Church.
46. The Armenian Church.
47. The Assyrian (Nestorian) Church.
48. The West-Syrian (Monophysite-Jacobite) Church.
49. The Coptic Church.
50. The Abyssinian Church.

The right of alteration is reserved. A special supplement to the series is proposed which would include the Roman Catholic Church.

In the course of the first year we hope to be able to produce material on the Church of England, and on the Churches in Holland, Norway and Sweden.

Orders for the work may now be placed either with a bookseller or with the Publisher, Leopold Klotz, Gotha, Germany. We should also be very grateful if the addresses of further interested people could be sent to the publisher.

Prof. Dr. *Friedrich Siegmund-Schultze*, Editor. *Leopold Klotz, Gotha*, Publisher.

In the name of the Theologians' Commission of the Universal Christian Council, I most heartily recommend this undertaking, EKKLESIA.

Berlin, June 13, 1933. D. *Adolf Deissmann.*

Imp. Albert Granchamp, Annemasse· 801-10-33

Above all the Churches must never admit that they are vanquished, or that the foundation on which they build is other than indestructible.

II. The Executive thinks it desirable that all the National Councils should give serious consideration to the present situation in relation to Disarmament and make themselves acquainted with the practical aspects of the problem. The General Secretary's report will assist them in this task and will enable them to realise what in existing circumstances is really attainable. They will then be able to direct the minds and energies of Christians along practical lines and concentrate the whole force of the churches upon such efforts as may reasonably be expected to succeed.

III. The World Alliance has on many occasions declared itself on the question of the universal reduction and limitation of armaments. In 1931, at Cambridge, the International Council issued a pronouncement that the religious and moral forces of the world demand such an international agreement as will bring about :

1) a substantial reduction of armaments in every form ;
2) the fixing of a scale for the armed forces of the nations which shall be equitable for all and consistent with the fact that they have renounced war and have undertaken that any disputes which may arise among them shall never be settled except by pacific means, and
3) security for all nations against aggression.

In 1932 the Management Committee at Geneva, passed a resolution expressing the bitter disillusionment that was felt throughout Christendom at the inability of the Conference to reach any result and its conviction that if the conference were to fail, it would inflict terrible injury not only upon international trade and international peace, but also upon the Churches and their work. The Committee insisted once more that it was necessary to accept the principle that all states should have equal rights and responsibilities and to extend the provisions for preventing a breach of the peace and guaranteeing security. It again appealed to the National Councils to urge their governments to carry forward without delay the propositions then being made for reducing armaments.

A year has elapsed since this resolution was passed and the World Alliance is still waiting for the Disarmament Conference to produce some definite plan. At the same time it must be recognised that two very important points have been gained. The Powers which constitute the Conference have accepted as basis of agreement the principle that in reducing armaments all States concerned shall be treated as equal in status, and secondly a formula has been provisionally arrived at whereby in the event of breach, or threat of breach of the peace, the other States including the United States of America and Soviet Russia will consult together for the purpose of taking such measures to restrain an aggressor as may seem wise and possible under the circumstances. Thus it is to be hoped that the two chief obstacles in the way of Germany and France co-operating freely with the Conference have been removed. There is no doubt that the acceptance of these principles by the governments concerned has been due to the moral pressure which has been brought to bear upon the Conference by the World Alliance, the Churches, the League of Nations Societies, the Women's Organisations and other social and religious agencies reflecting public opinion throughout the world. It is the knowledge of this that makes it the more incumbent upon the World Alliance to spare no effort to keep alive an interest in the proceedings of the Disarmament Conference through the medium of the Churches with which it is in touch. It is true that recent occurrencies in Europe render it more and more difficult for the States represented in the Conference to agree to a reduction in their armed forces but it is clear that whilst they may incur some risk in disarming, failure to arrive at any convention for limitation of armaments will be disastrous to the whole world. In the hope that the National Councils will rise to a sense of their responsibility at this moment and will appreciate the opportunity of advancing the cause of peace that now presents itself, the Executive has passed the following resolution ;

The Executive of the World Alliance for International Friendship through the Churches, whilst being of the opinion that the progress made by the World Conference on Disarmament has been unnecessarily and dangerously slow, recognises that certain points have been gained, notably in the acceptance of the two important principles, namely ;

1) that in the future regulations of armaments all States shall be treated as of equal status, and

2) that security against aggression shall be effectively enjoyed by every signatory to the disarmament convention through the joint action of the other signatories.

The Executive is convinced that the acceptance of these two principles has now rendered it possible to reach agreement upon practical measures for attaining universal reduction and limitation of armaments and it therefore welcomes the re-assembling of the Conference and earnestly appeals to the delegates to carry forward their work with courage and determin-

ation, in a spirit worthy of the great moral issues involved therein.

The Executive earnestly begs all the Councils of the World Alliance to continue to stimulate public opinion in their respective countries and to urge the importance of the Conference coming to an agreement at once and completing a Draft Convention providing especially for :

1. The abolition of all weapons useful for purely aggressive purposes ;

2. An immediate all round reduction of defensive weapons and forces ;

3. The establishment of an international Board or Commission of Control charged with the responsibility for the carrying out of the agreement in the Draft Convention and a strict control of the manufacture and sale of arms and armaments.

The Executive also requests the National Councils of the World Alliance to approach the governments of their respective countries immediately so that when the Conference meets in October it may be able to arrive at definite conclusions on the supremely important questions that have been referred to it. The General Secretary is empowered to present this resolution to the Disarmament Conference in such manner as he considers will be most effective.

RESOLUTION ON RACIAL MINORITIES.

The members of the Executive Committee of the World Alliance, meeting at Sofia (September 14-21, 1933) taking note of the fact that racial discrimination in any part of the world, whether because of colour or on other grounds, constitutes a great danger to peace and the welfare of humanity, considers necessary an emphatic declaration, in which the super-racial character of the Gospel is avowed.

As members of many Churches representing different cultures and coming from many lands, but all united in a common allegiance to our Lord Jesus Christ, we confess with shame our many sins of transgression against our brothers of other races and colour. In a feeling of brotherhood and responsibility with all the Churches of the world, while recognising the right of every country to safeguard the integrity of its own national life, we are nevertheless deeply concerned by the treatment inflicted upon persons of Jewish origin and connection in Germany.

We especially deplore the fact that the State measures against the Jews in Germany have had such an effect on public opinion that in some circles the Jewish race is considered a race of inferior status. We protest against the resolution of the Prussian General Synod and other Synods which apply the Aryan paragraph of the State to the Church, putting serious disabilities upon ministers and church officers who by chance of birth are non-Aryan, which we believe to be a denial of the explicit teaching and spirit of the Gospel of Jesus Christ.

MACHINERY, WAR AND CHRISTIANITY.

(Extract from a wireless talk by Prof. Dr. Fischer, Vienna, May 11, 1933.)

For the last hundred and fifty years a revolution of unprecedented dimensions has been going on all over the world, due to the influence of machinery. With the world-wide introduction of machinery, mankind is faced with the question : whether to throw back the wheel of progress, or to build on the conscious sense of a world community and of mutual responsibility among the peoples.

The uninterrupted progress of technical measures leads to the danger of world war, if it is not accompanied by moral progress, drawing out the sense of world responsibility more and more.

Since the end of the War, the World Alliance for International Friendship through the Churches has stated at all its meetings that war, with the technical means now available for force and destruction, ought to be banned, in the spirit of Jesus Christ, as an institution for the settlement of international disputes, and that therefore a real reduction in armaments must at all costs be achieved : that disarmament measures must be the *same* for all nations and states and that the real way to remove the chances of war is by the establishment of esteem and confidence and the readiness to make national sacrifices for the general welfare.

Christianity has two tasks before it : the foundation of a new order of justice, with equal rights to life, security and liberty, and the construction of a new social order in the world. This task emerges from the Christian belief in God, the law-giver and judge, and from the belief in the God of Jesus Christ as the father of mankind.

Since the peace treaties are in complete contradiction to these demands, the World Alliance, stimulated in particular by its Austrian Council, has made the question of treaty revision one of its fields of activity, based on the realisation that inequality of rights provides a breeding ground for war.

Christianity is universal, and not only the sacredness of the idea of justice is one of its claims, but also the consciousness of mutual responsibility between the peoples. The most burning question for all men and all nations is this : Can we use the technical age in the formation of a new world order of justice and community life, based on Christian principle, or will machinery, in the hands of a generation absorbed in the politics of force, become a diabolical instrument of destruction and make of the world a hell of international warfare ? Only an uncompromising adherence to the idea of justice and the awakening to a world-wide sense of religion in leaders and people will show the way to the foundation and preservation of peace and friendship in the world.

THE PEACEMAKER.

(An adaptation of Corinthians i. 13.)

Though I move great audiences with denunciations of war, and praises of peace, but have not love, I am no more creative than an organ-grinder or a jazz band. Though I know the history and the principles of the peace movement, and though I have faith to believe that the barriers between races and nations will be broken down, if I have not an understanding love for all races and classes, I count for nothing in the creation of a world of active good-will.

Even though I give my property to endow peace foundations, if I cannot co-operate with sincere peace workers of other methods and programs, I count for nothing when we all face the rising tides of nationalism and war propaganda. Though I give my body to be burned as a protest against military education and conscription, if I have not the spirit of love and forgiveness which opens the minds of opponents to the truth, I can do nothing in changing the mind set for war in national crises.

Forgiving, creative love suffers long, and is kind in life's daily contacts and annoyances. The spirit of love and peace vaunts not itself even when nations bind themselves into peace leagues, and sign treaties outlawing war. The spirit of Christ's peace hopes all things, even when narrow nationalism rides at will over the bruised spirits of those who love peace. Peace born of unconquerable love is not easily provoked into unprofitable debate, does not sulk and behave itself unseemly even when the argument is apparently won by the champions of "unchanging human nature" and "economic necessity".

Love bears everything, and goes on believing and hoping in the dark days of the twentieth century as in the first. Love at work in reconciliation never fails or loses its power to hope for ultimate victory.

Tokyo. GILBERT BOWLES.

GENERAL NEWS ITEMS

OECUMENICAL CONSULTATION IN PARIS.

The headquarters of the Protestant Churches in France, at 47 rue de Clichy, Paris, were invaded in early August by delegates of several movements from various countries. Three sessions of œcumenical meetings succeeded one another, with a view to taking stock of the situation and making plans for the coming months. The leaders of Faith and Order met first, and the Administrative Committee of Life and Work last, and in the interval between their respective meetings, they assembled at a joint conference with representatives of the World Alliance, the International Missionary Council and the Christian Youth organisations. This unofficial consultative group, which had already met informally at York in May last, felt the need for further consultation, in order to investigate practical ways of saving strength, time and money in helpful cooperation between the movements represented, and to study together fundamental questions common to them all.

The chair was taken by the Archbishop of York. Other British and American representatives included the Rev. Henry Smith Leiper, Dr. W. Adams Brown, Dr. William P. Merrill, Dr. W.H. Drummond, Dr. J.H. Oldham and the Rev. W. Paton. On the basis of a memorandum prepared principally by Dr. Adams Brown, possible ways of closer cooperation were studied between the World Alliance and Life and Work, between Life and Work and Faith and Order and between each of them and the International Missionary Council. Dr. Oldham introduced the discussion on the basic problems facing all the Churches at the present time. His conclusions met with a unanimous response when he stressed the need for using to better advantage the message of the prophetic minds of the time, for enlarging the group of those devoting time to the study of these problems, for realising the value of the lay point of view. He emphasised also how essential it is not to be sidetracked by abstract ideas and to present Christian witness side by side with Christian thinking.

The German representatives present were asked to enlighten the group as to the contemporary church situation in Germany. It was interesting to note that in each of the movements represented the question of the relationship between Church and State had become of vital importance, both as a matter of principle and in its practical application. The group agreed that the time had come for the issuing of a statement setting forth the aims of the œcumenical movement as a whole; for a common study of the national and international financial bases of the different movements, in order to establish broader and firmer foundations for their activities; and for an immediate analysis of the major issues before the Church. The Rev. Canon L. Hodgson, the Rev. William Paton and the Rev. H.-L. Henriod, secretaries of their respective movements, were entrusted with the following up of the decisions reached.

YOUTH CONFERENCE AT GLAND, 1933.

The International Youth Conference at Gland has left one main impression. Our great international difficulties are only likely to be solved in so far as each nation remembers and acts on the fact that it is a part, and only a part, of the whole of humanity, and as such has

the obligation to give consideration to, as much as to expect consideration from the other peoples of the world. For the Christian this means that all the nations of the world together form the family of the one God and Father of us all, inside which war is civil war. It was significant that the more seriously our differences were examined from a strictly religious point of view, the more nearly was agreement reached. Throughout the week great divergence of opinion was apparent, but when the Bishop of Ripon spoke on " Christ and the New Humanity ", the most purely religious of any of our lectures up to that point, some real measure of agreement on all sides was evident. It seemed that if international friendship founded on common agreement were to come in our day, it would come through the churches.

The subject of the conference was " The Task of the Church in the Social International Crisis." This was explored not so much by discussing specific international difficulties as by examining the principles underlying current international problems in the light of the Christian philosophy. This examination brought into prominence the essential differences in national outlooks, the most fundamental of which concerned the part that the State played in the life of the nation. The French delegation maintained that the State or Government formed but one department of the life of the people. Over all ruled the sovereign will of God. The task of the church was to bring each and every department of the nation's life, including the government, more and more in line with the ultimate will of God. To this end all traditions, customs, habits, laws, systems of government had more nearly approximated during the centuries.

The German delegation on the other hand viewed the State very differently. The State was defined as " the clenched fist of the people in action. " The whole national life, they maintained, was to be conducted in the interests of the State, which was not just one department of the nation's life but the focal point at which every national activity met and to which every department was subservient. One of these departments was the Church. The Germans divorced the authorities of Church and State. When they clashed, the authority of the State was paramount. Owing to the gravity of economic and political conditions in Germany since the War, their attitude was now that, rightly or wrongly, when a man is starving he is more anxious to find food than to find God. They were more pessimistic than any other delegation at the conference. They could not share in the belief in the essential goodness of men. A typical argument ran as follows : If the members of the Church worked together in love, the mission of the Church would be of importance. But since Christians do not always love eachother, the State cannot trust the Church and must legislate for the worst. Further, until national problems had been dealt with, international cooperation was impossible. (Full allowance must be made for the effect of the National Socialist revolution upon young German thought. One felt that this nationalism coloured all they said. Understanding will help more than criticism.)

The delegates from the United States of America made two points of importance. In the first place they thought the nations of Europe must find a more whole-hearted *will* for international cooperation before her problems could be solved. Secondly, in describing how President Roosevelt carried through his plans for economic reconstruction, they said that he made friends with his enemies and laughed where Herr Hitler or Signor Mussolini might frown.

The Bishop of Ripon spoke on " Christ and the New Humanity ". The new humanity, he said, would be composed of men who had striven for that better life which each of us felt was almost within our grasp. Religion meant reconciliation between each of us and God and then, as a result, reconciliation between eachother. The climax of Christianity, he said, was not the resurrection of Our Lord, but the giving of His Spirit to each of us. This Spirit did three things : First, it drove self out of the individual and replaced it with the Spirit of Christ ; secondly, it linked us up socially as one personality in Christ ; thirdly it enabled us to set about changing the actual imperfection of men into the real perfection of Christ. The individual, not the state, was the key and starting point of every social progress. The real Christian was the potential saviour of his generation. In religion man discovered his own spiritual faculties, faculties which God had given him to use in living a full and joyful life. But, it was emphasised, Christian love was from God, not from man. Humanism was not enough to explain life. Man had to take in God to explain himself and as His servant find his own true life.

After this speech, a certain measure of agreement was voiced from all delegations. The Germans said that they probably owed their pessimism to the fact that they were so conscious of the breakdown of Humanism. They were glad the Bishop had spoken so strongly. After three days of sessions and discussions, at which differences in national outlook had been extreme, the amount of agreement with the Bishop's address was most heartening.

The week's programme was a full one. Sessions and group discussions occupied nearly

the whole of each morning and evening. There was time, however, for some delightful bathing in the Lake of Geneva during the afternoons, and, on one evening, for an international social, to which nearly all delegations contributed. More time might with advantage have been allowed for individual conversations between delegates. Short services were held in chapel each morning and evening and an Anglican celebration on Sunday morning was attended by nearly all the delegates.

GEOFFREY HETHERINGTON.

THE POSITION OF PROTESTANTISM IN RELATION TO FAITH AND ORDER.[1]

This question was discussed by the Pastoral Assembly of the Protestant Churches of Switzerland at their annual assembly which took place at Neuchâtel, September 26 and 27, 1933. Two speakers presented studies on this subject, Professor Thiébaud, of Neuchâtel, and Professor Keller, of Geneva. The main features of the latter report were as follows :

Protestantism seems to be a mere abstraction which has its concrete reality in numerous confessional Churches. But there is none the less a common denominator for the manifold expressions of the Protestant faith and life in the two fundamental principles of the Reformation, the formal principle of the authority of the Bible and the material principle of justification by faith.

The first principle does not imply that the Bible is to be considered as the law for all details of our religious and moral life, or for the structure of the Church. No Protestant Church adopting this principle would, for instance, stand also for the moral laws of Leviticus, with its conception of the structure of the Church. But it means that the Bible must be considered as authoritative in all matters of faith. On this basis, the exegetical question will arise, whether certain points which are a matter of faith for other Churches find their justification in the Bible. All Protestant Churches would deny, for instance, the biblical origin of the infallibility of the Pope, or of the apostolic succession, or of the seven sacraments, or of Purgatory, or of the adoration of the Virgin Mary. The discussion with the Faith and Order movement will therefore largely be concerned with the interpretation of the Bible. As Protestantism has no central authority in this matter, the authority falls chiefly upon the individual confessional Churches, who maintain in principle that the Bible interprets itself through the Holy Spirit.

The second principle may be called the "articulus stantis et cadentis ecclesiæ" of the Reformation. Justification by faith is indeed a common conviction of all original Churches of the continental Reformation. All reformers, Luther as well as Zwingli and Calvin, approved the Sola Gratia which is identical with Calvin's Soli Deo Gloria. The religious interest of this principle is to safeguard the sovereignty of God's grace and to exclude all human merit and cooperation in the salvation of men. Protestantism is in harmony with every Church which stands for the exclusive grace of God granted to mankind in Jesus Christ. The actual controversy between Protestantism and other Churches is concerned largely with this conception of grace. It is well known that the Roman Catholic Church has never adopted the Sola Fide and tolerates a pelagian tendency in its theology. The Orthodox Church considers redemption as a cosmic ontological process and not as a forensic act. It has often been said, for instance by Vernon Bartlet, that the religion of the English people has a semi-pelagian character. It is true that the doctrine of salvation by faith is also to be found in the thirty-nine articles. But the actual Anglo-Catholic tendency is to forget them, and the last Lambeth Conference did not mention them. It seems as if the empirical and pragmatic psychology of the Anglo-American race has some affinity with pelagianism and its stress on human effort. It cannot be denied that what has been called American activism is distinctly tainted with such pelagian or synergistic tendencies.

If the original Churches of the Reformation are not to betray the historical character of their movement, it is clear that they must hold fast to this principle which forms the very heart of Protestantism. All other matters are of minor importance. Protestantism could, for instance, be quite prepared to discuss the episcopal structure of the Church. There is indeed a marked tendency towards episcopalism in various Protestant Churches, mainly of the Lutheran type. Even some of the Reformed Churches, such as the Hungarian or the Methodist or the Moravian, have adopted episcopacy without suffering any damage in their faith or in their evangelical liberty. What is important for the Protestant position is not episcopacy as a fact but as a doctrine. Protestantism could possibly accept episcopacy as being for the *bene esse* of the Church, as seems to be the case in South India. But experience shows that Protestantism cannot adopt episcopacy as a condition of the *esse* of the Church, as a condition for salvation.

The present controversy concerning this question seems to have arrived at something of a deadlock. The Lambeth Conference, which in 1920 recognized the Protestant ministry as a evangelising ministry, visibly blessed by the Holy spirit, did not return in 1930 to the resolutions adopted ten years before. The controversy has, however, led to a common and hopeful discussion of the question of grace. A conference at the Palace of Gloucester has resulted in a remarkable understanding between the representatives of the various Churches and a more sympathetic attitude has certainly been achieved even between Protestant and Orthodox brethren, who found a comparison possible between the Protestant dogma of justification by faith and the exclusive action of the eternal logos in human nature.

Much depends in this controversy on the spirit of the discussion. Whilst the historical controversy was animated by a spirit of confessional polemics, the new discussion within the movement is going on in a truly fraternal and œcumenical spirit. We need not only a normative theology but a theology that makes an effort to understand. A new task arises here for the Christian Churches, that of translating the religious experience and interpretation of one

[1] We hope to include regularly news of the Faith and Order Movement, and have asked Dr. Keller to give, on his own responsibility, this summary of his recent address. Further contributions on the Movement will be welcome.

Church not only into the theological formulæ, but into the religious experience and psychology of another. It is of the greatest help in this matter to look not so much towards the subjective and intellectual interests that we may have, but to the objective gift and act of God in Jesus Christ, who is the real unifying power in the Christian Churches who recognise in Him, in spite of their controversial interpretation, their sole Lord and Saviour. Therefore the devotional element in the common attendance at divine service is of the greatest value for the purpose of the Movement. Common adoration and repentance, common prayer and Bible reading and finally the common celebration of the Lord's Supper are unifying elements of the greatest moment.

D. Adolf KELLER.

FÉDÉRATION FRANÇAISE DU CHRISTIANISME SOCIAL

The sixth congress of this organisation, arranged in collaboration with the World's Committee of the Y.M.C.A., took place at Chambon-sur-Lignon, Haute-Loire, from September 18 to 21, 1933. The use of the discussion group method resulted in a very profitable exchange of ideas on the following subjects : Modern Collectivism (G. Lasserre and A. Philip, professors of Political Economy) ; the reorganisation of agriculture (O. Gorni, of the International Labour Office, G. Vidal, Director of the National School of Agriculture at Montpellier and Charles Guillon, of the World's Committee of the Y.M.C.A.) ; the raising of the school-leaving age (P. Poujol, schoolmaster) ; people's high schools (Th. de Félice, of the World's Committee of the Y.M.C.A.).

The conclusions reached by the groups, together with the views and wishes expressed by the Congress as regards disarmament, civil service for conscientious objectors, the League of Nations, etc., will be found in the *Revue du christianisme social.* The following extract from the conclusions arrived at on modern collectivism will give some idea of the general trend : " It is therefore up to the economic community itself, working through the cooperative and syndicated organisations of the working classes, to take over direct control of the administration of collectivist industries ".

THE RUSSIAN FAMINE.

An Appeal to the Churches.

The grave distress created in Russia by the great famine was brought to the notice of the Executive Committee of the Universal Christian Council for Life and Work at Novi Sad by the European Central Office for Inter-Church aid. The Executive Committee decided to invite the different Churches represented on the Council to give every possible help to the Central Office in the work of relief.

As Joint President of the Universal Christian Council I desire to call the attention of all members of the Council, and of the Churches which they represent, to the extent and the urgency of the need ; and appeal to them to offer the fullest assistance they can to our suffering brethren in Russia both by prayer and by gifts.

October 1933.

George Cicestr :
Joint President.

THE APPEAL

To combat Russian famine is too big a proposition for any organisation at the present time, but individual help is possible. The European Central Bureau and the groups associated with us have sent for many months food parcels and money to Russia through proper channels. Little Switzerland alone has raised for this purpose more than 120,000 Swiss francs, and poor Germany more than half a million Reichsmarks. With few exceptions these parcels reach individuals, even in Siberia. Our Sub-Committee has approached the Soviet Government in order to obtain certain facilities which have been granted. The European Central Bureau could not only send such parcels to the more than sixty Lutheran pastors and their parishes in Russia as well as to the still existing Lutheran institutions, but also to Orthodox priests and individuals. The Bureau secured also some help for the Russian Orthodox Academy in Paris, the Russian Church in Berlin, and the small Russian Seminary in St. Kirik (Bulgaria). With the help of the Nansen Office and the Lutheran Relief Work we were also able to send away Russian evangelical refugees from China to Paraguay and Brazil. But there are still 287 waiting for some help. During many months our Bureau received nearly daily 70 to 90 letters from Russia asking for help. A large part of the population is now starving, and the people will, even after harvest, be soon confronted again with a terrible famine. We ask you, therefore, to support our action by an appeal to the Churches for intercession and cooperation.

J.E. CHOISY, *President.*
Adolf KELLER, *General-Secretary.*

ASSISTANCE FOR DISTRESSED CHRISTIANS OF JEWISH DESCENT

The following resolution was adopted by the Executive Committee at Novi Sad :

" *It was resolved to empower the Administrative Committee to take the necessary steps in this direction, and to form, if necessary, a special committee for participating in this action.*"

Pending the setting up of a special international committee responsible for help and relief to Christian German refugees and especially to those of Jewish origin or connection, the European Central Bureau for Inter-Church Aid has accepted the temporary responsibility for receiving and distributing funds to meet emergency and *bona fide* cases in consultation with other institutions created recently to help Christian Jews who have been obliged to leave Germany.

Donations should be made payable to : European Central Bureau for Inter-Church Aid (Crédit Suisse, Geneva. Post cheque No. I.5586).

BOOK REVIEWS

Christianity and the Crisis, edited by Percy Dearmer, 1933, 616 pages (Victor Gollancz), 5/- net.

This volume contains a remarkable collection of papers written by some thirty-two experts on the different aspects of the present world disorders with which Christianity must be concerned. After introductory chapters on the demands of the ordinary man and the justification of the claim of Christianity to find the solution, the book proceeds to a section, inevitably negative in tone, on the actual facts of present day chaos, and the confusion and inconsistency that exist in the intellectual, artistic, economic and international outlooks. The change, from the sense of deadlock and bewilderment which the facts stated in this section of the book evoke, to the definition of the secret of Christ and of the Kingdom of God, is intensely striking in its contrast of uproar and confusion with simplicity and strength and illustrates very clearly how easy it is for humanity to adopt the view elaborated by one contributor that the Christian doctrine of love and forgiveness is something that in modern conditions " has seemed too good to be true ".

Of particular interest for present day guidance is the examination of Christianity in history, from which it emerges that, with all its shortcomings, and the relaxation, through the centuries, of its hold in such fields as that of economics, where it should have been most active, Christianity is recognised as being definitely creative in character and of vital importance to a State in times of disruption. Chapters follow on the ideal of christianising the social economic order on a basis of selflessness and the service of the individual to the community without loss of personal fulfilment. This fair and scientifically-minded symposium, in which Christianity seeks to set its own house in order before it can reconstruct further afield, introduces the question finally : Is there an alternative ? Scientific humanism is given a trial and found to be lacking in the inspiration and enthusiasm supplied by religion. Industrial secularism is investigated, but rejected for the avarice and misery to which, with money as its symbol of power, it has led : and an analysis of Communism brings the conclusion that the solution cannot come from a society in which no allowance is made for the inward life and in which one class is raised to a messianic degree at the expense of the rest of humanity.

God, Man and Society, by V.A. Demant (Student Christian Movement Press), 1933. 225 pages, 6/-.

Mr. Demant is Director of Research of the British Christian Social Council, and also member of the Research Committee of the Universal Christian Council for Life and Work. The readers of *The Churches in Action* will therefore approach this publication with particular interest. It sets out to give an " Introduction to Christian Sociology ", based on the contention that " Christian Sociology is a necessary aspect of Christian Theology and a condition of continued vitality in the Church's pastoral and prophetic office ". Insisting on the necessity for Christian social thinking to pay due attention to all the three aspects of man's relationship, to God, to his fellows and to the natural world (the last aspect not to be forgotten !), the author formulates the task of a Christian sociology as being " to elucidate and evaluate the forces which make up the social structure in the light of the Christian doctrine of human nature and of the purpose of God ". Christian thought must be concerned not only with the motives of men acting in social life, but also with the aims and objects which govern social activities, and with the deep-rooted conflicts in present-day society between these objectives, and their right ordering. This general approach to the subject is exemplified in chapters on work and income, the purpose of the State, the Christian attitude towards politics, the ultimate causes of war, etc. The book forms a vigorous indictment of the fallacies underlying current economic and political reasoning; its thought-provoking analysis of the structural dislocations of modern society, tracing them to their spiritual roots, will certainly help the reader, — whether he agrees or not with the author's conclusions, — to a deeper understanding of the true nature of the present " world crisis ". But from the more theological viewpoint also, this book is of great interest and value. The anglo-catholic trend of thought which the author represents forms an important factor in the inter-church discussion, now being carried through within the œcumenical movement, on the specific characteristics of the Christian social ethos, and for that discussion this comprehensive outline offers new facilities on such questions as the existence of permanent Christian standards for judging social phenomena, and the Christian doctrine of the nature of man and its social implications.

International Conferences, by J.W. Parkes (International Student Service, Geneva, in collaboration with The Inquiry, New York), 1933, 158 pages, 2/6d; U.S.A. $0.50; Swiss francs 2.00 or equivalent; (special terms for orders in bulk).

In this handbook for conference organisers and discussion leaders, it would be difficult to find a point, from the early stages of preparation to the subsequent follow-up procedure, with which the author has omitted to deal. Based partly on his own experience and partly on the results of the investigation undertaken by The Inquiry and placed at his disposal by that organisation, he presents every technical and psychological aspect of conference organisation that could reasonably be thought of. The catering in the same conference for those who really mean business and those who have come in a holiday spirit; the circumvention of the speaker with an axe to grind; the encouragement of the diffident member; the danger of arriving too soon and too completely at agreement are among the points mentioned to be kept in view. Invaluable suggestions are made on the practical side with regard, for instance, to the importance of a well chosen site, the arrangement of the time-table with an eye to constructive development of the discussion, the organisation of excursions so that they really answer a recreative purpose and the preservation of the staff's immunity from pressure of outside work. It is very evident from this handbook that conference leaders, however experienced, are born rather than made, and that they are born with a sense of humour.

Die Nation vor Gott. Zur Botschaft der Kirche im Dritten Reich. Edited by Walter Künneth and Helmuth Schreiner. Berlin, 1933. (Wichern-Verlag.) Price : RM. 6.50.

It is almost unnecessary to stress the value of this book, and the discussion which it will provoke, wherever the central problems of State and Industry, of nation and world order are being wrestled with as earnestly and with such a concentration of forces as has been true of the œcumenical movement during the past year; and wherever, as in the œcumenical field of the churches, the vast revolution and reconstruction which are affecting every sphere of life in Germany are being followed with a real sense of common responsibility. A group of theologians of the younger generation have analysed, on the basis of the fundamental principles and responsibilities of the Church, the decisive issues at stake as they emerge in such problems as the *Nation and the State*, in the *race problem* and in the field of *eugenics*, in the *Jewish question*, in the present day significance of the Old Testament, in the reformulation of a *national pedagogy* and in the *problem of war and peace.* These studies refer in particular to existing exigences in present day Germany, but they are of immediate and clarifying value for other countries and churches as well. They reveal a profound understanding of the problems in question and at the same time an open-mindedness and an unhesitating determination to judge everything from the standard of the principles of the Gospel. A particularly striking contribution is that on national political education, which provides a thorough discussion of National-Socialism and a wide perspective of its fundamental demands.

The second part of the book deals with the relationship in history between Christianity and the lore of the Germanic race in a manner that cannot fail to be highly productive of mutual understanding between the different churches and nations and that suggests the desirability of similar analyses elsewhere. Finally a picture is drawn of such religious movements as the *Deutschkirche* or the *Tannenbergbund*, an understanding of which seems indispensable for future discussion. Profoundly as these questions of nation and state are viewed from a theological aspect, and in consideration of one country, it seems equally important that in future a more thorough study of the problems arising from the œcumenical point of view should be borne in mind.

OTHER BOOKS RECEIVED.

The Search for Confidence in 1932, issued by the Unclaimed Wealth Utilization Committee, Geneva, under the Chairmanship of A.H. Abbati, and with an introduction by Sir Basil P. Blackett. 109 pages, 1933. (P.S. King and Son, Ltd., London.) 6/- net.

The second of a series of bulletins issued " to indicate the major features of the economic situation as they come into prominence, to forecast their effects, to expose economic fallacies, and to formulate an independent national and international viewpoint ". A distinctly unconventional series of papers with regard to such questions as the case for a ' moratorium ' for tax payers, and new public works as a remedy for unemployment, put forward by an organisation defining unclaimed wealth as " a surplus of goods and services made available by saving and by taxation, which, for one reason or another, is not utilized for investment nor employed for public services ".

Can Christ Save Society ?, A.E. Garvie. London, 1933. (Hodder and Stoughton.) 3/- net.

Deutsche Christenheit in der Zeitenwende, Langmann. Hamburg, 1933.

An important discussion of present conditions by a representative of the " Deutsche Christen " movement.

Neue Kirche im neuen Staat. Denomination — Parish organisation — Church Leadership — The National-Socialist State — " Deutsche Christen ". 81 pages. Gütersloh, 1933. Verlag C. Bertelsmann. Price RM. 1.80.

Common conclusions by the clergy of a synod, with brief illustrations from the speeches. A valuable groundwork for common discussion.

Das neue Italien, K. Renatus. 75 pages with 107 illustrations. München, 1933. Verlag C.H. Beck.

Der Faschismus, B. Mussolini. 42 pages. München, 1933. Verlag C.H. Beck. Price : RM. 1.80.

Gioventù Cristiana. August 1933, No. 8. Price : 1 lira. Organ of the Protestant Youth Movement in Italy.

L'imprimeur-éditeur : Albert Granchamp, Annemasse. - 793 10·33.